SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

John 19

Behold the Man, Behold Your King — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

The Man Pilate could not condemn and the King the crowd would not have finished the work the Father gave Him. Every Scripture came true, every debt was paid, and the only question left is whether I will look on Him whom they pierced and believe.

00 The Text

JOHN 19 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Pilate then took Jesus and scourged Him.

2 And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him;

3 and they began to come up to Him and say, "Hail, King of the Jews!" and to give Him slaps in the face.

4 Pilate came out again and said to them, "Behold, I am bringing Him out to you so that you may know that I find no guilt in Him."

5 Jesus then came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold, the Man!"

6 So when the chief priests and the officers saw Him, they cried out saying, "Crucify, crucify!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him."

7 The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."

8 Therefore when Pilate heard this statement, he was even more afraid;

9 and he entered into the Praetorium again and said to Jesus, "Where are You from?" But Jesus gave him no answer.

10 So Pilate said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?"

11 Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin."

12 As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."

13 Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.

14 Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!"

15 So they cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your

King?" The chief priests answered,
"We have no king but Caesar."

16 So he then handed Him over to them to be crucified.

17 They took Jesus, therefore, and He went out, bearing
His own cross, to the place called the Place of a Skull,
which is called in Hebrew, Golgotha.

18 There they crucified Him, and with Him two other
men, one on either side, and Jesus in between.

19 Pilate also wrote an inscription and put it on the cross.
It was written, "JESUS THE NAZARENE, THE KING OF
THE JEWS."

20 Therefore many of the Jews read this inscription, for
the place where Jesus was crucified was near the city;
and it was written in Hebrew, Latin and in Greek.

21 So the chief priests of the Jews were saying to Pilate,
"Do not write, 'The King of the Jews'; but that He said,
'I am King of the Jews.'"

22 Pilate answered, "What I have written I have
written."

23 Then the soldiers, when they had crucified Jesus, took
His outer garments and made four parts, a part to every
soldier and also the tunic; now the tunic was seamless,
woven in one piece.

24 So they said to one another, "Let us not tear it, but cast
lots for it, to decide whose it shall be"; this was to fulfill
the Scripture: "THEY DIVIDED MY OUTER GARMENTS
AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS."

25 Therefore the soldiers did these things. But standing
by the cross of Jesus were His mother, and His mother's
sister, Mary the wife of Clopas, and Mary Magdalene.

26 When Jesus then saw His mother, and the disciple
whom He loved standing nearby, He said to His mother,
"Woman, behold, your son!"

27 Then He said to the disciple, "Behold, your mother!"
From that hour the disciple took her into his own
household.

28 After this, Jesus, knowing that all things had already
been accomplished, to fulfill the Scripture, said, "I
am thirsty."

29 A jar full of sour wine was standing there; so they put a
sponge full of the sour wine upon a branch of hyssop and
brought it up to His mouth.

30 Therefore when Jesus had received the sour wine, He
said, "It is finished!" And He bowed His head and
gave up His spirit.

31 Then the Jews, because it was the day of preparation,
so that the bodies would not remain on the cross on the
Sabbath (for that Sabbath was a high day), asked Pilate
that their legs might be broken, and that they might be
taken away.

32 So the soldiers came, and broke the legs of the first
man and of the other who was crucified with Him;

33 but coming to Jesus, when they saw that He was
already dead, they did not break His legs.

34 But one of the soldiers pierced His side with a spear,
and immediately blood and water came out.

35 And he who has seen has testified, and his testimony is
true; and he knows that he is telling the truth, so that
you also may believe.

36 For these things came to pass to fulfill the Scripture,
"NOT A BONE OF HIM SHALL BE BROKEN."

37 And again another Scripture says, "THEY SHALL
LOOK ON HIM WHOM THEY PIERCED."

38 After these things Joseph of Arimathea, being a
disciple of Jesus, but a secret one for fear of the Jews,
asked Pilate that he might take away the body of Jesus;
and Pilate granted permission. So he came and took away
His body.

39 Nicodemus, who had first come to Him by night, also
came, bringing a mixture of myrrh and aloes, about a
hundred pounds weight.

40 So they took the body of Jesus and bound it in linen
wrappings with the spices, as is the burial custom of the
Jews.

41 Now in the place where He was crucified there was a
garden, and in the garden a new tomb in which no one
had yet been laid.

42 Therefore because of the Jewish day of preparation,
since the tomb was nearby, they laid Jesus there.

Marked in the text

- **v1** “scourged Him” — Sin / warning
- **v2** “a crown of thorns” — Sin / warning
- **v4** “I find no guilt in Him” — God — His character & actions
- **v5** “Behold, the Man!” — God — His character & actions
- **v7** “He made Himself out to be the Son of God” — God — His character & actions
- **v11** “unless it had been given you from above” — God — His character & actions
- **v11** “has the greater sin” — Sin / warning
- **v12** “you are no friend of Caesar” — Sin / warning
- **v13** “Gabbatha” — Time / place / contrast
- **v14** “about the sixth hour” — Time / place / contrast
- **v14** “Behold, your King!” — God — His character & actions
- **v15** “We have no king but Caesar” — Sin / warning
- **v17** “bearing His own cross” — God — His character & actions
- **v17** “Golgotha” — Time / place / contrast
- **v19** “JESUS THE NAZARENE, THE KING OF THE JEWS” — God — His character & actions
- **v22** “What I have written I have written” — Time / place / contrast
- **v26** “Woman, behold, your son!” — Promise / blessing
- **v27** “Behold, your mother!” — Promise / blessing
- **v28** “all things had already been accomplished” — God — His character & actions
- **v28** “I am thirsty” — Time / place / contrast
- **v30** “It is finished!” — God — His character & actions
- **v30** “It is finished” — God — His character & actions
- **v30** “gave up His spirit” — God — His character & actions
- **v33** “they did not break His legs” — God — His character & actions
- **v34** “pierced His side with a spear” — Sin / warning
- **v34** “blood and water” — Promise / blessing
- **v35** “so that you also may believe” — Command / instruction
- **v36** “NOT A BONE OF HIM SHALL BE BROKEN” — Promise / blessing
- **v37** “THEY SHALL LOOK ON HIM WHOM THEY PIERCED” — Time / place / contrast
- **v38** “a secret one for fear of the Jews” — Sin / warning
- **v41** “a new tomb in which no one had yet been laid” — Time / place / contrast
- **v3** “King” — Key repeated word (every occurrence)
- **v24** “Scripture” — Key repeated word (every occurrence)

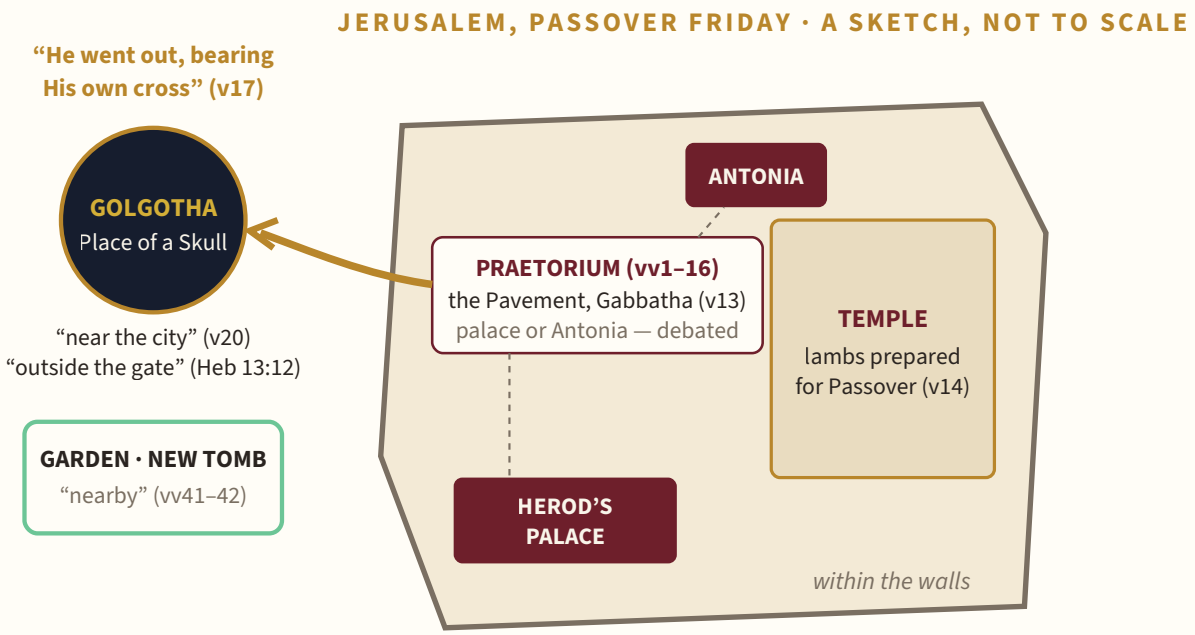
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · JOHN 19:5

"Jesus then came out, wearing ⚠the crown of thorns and the purple robe. Pilate said to them, "△Behold, the Man!""

FIGURE · FROM THE PRAETORIUM TO THE GARDEN



Locations follow the text's clues; the exact sites of the Praetorium and Golgotha are still discussed.

Follow the gold arrow: Jesus is led out of the city to Golgotha, and the garden tomb lies close by — every place John names sits within a short walk of the temple where the lambs were being prepared.

Setting. Friday of Passover week, Jerusalem. John 18 ended with Pilate declaring "I find no guilt in Him" and the crowd choosing Barabbas. Chapter 19 runs from the Praetorium in the early morning, to the judgment seat at the Pavement "about the sixth hour" (v14), out of the city to Golgotha, and to a new tomb in a nearby garden before the Sabbath began at sunset (vv31, 42). John was there — at the cross (vv26, 35).

Structure:

- vv1–7 — **behold the Man:** scourged, crowned with thorns, robed in purple, slapped and mocked as "King of the Jews." Pilate brings Him out: "I find no guilt in Him … Behold, the Man!" The chief priests cry "Crucify, crucify!" and reveal the real charge: "He made Himself out to be the Son of God" (v7).
- vv8–16 — **behold your King:** Pilate, more afraid, asks "Where are You from?" Jesus is silent, then answers: "You would have no authority over Me, unless it had been given you from above" (v11). "If you release this Man, you

are no friend of Caesar" (v12). At Gabbatha: "Behold, your King!" — "We have no king but Caesar." He hands Him over (v16).

- vv17–27 — **the King on the cross:** bearing His own cross to Golgotha, crucified between two men; the title in Hebrew, Latin and Greek — "What I have written I have written"; the soldiers divide the garments and cast lots for the seamless tunic (Ps 22:18); the women at the cross; "Woman, behold, your son! … Behold, your mother!"
- vv28–30 — **finished:** knowing all was accomplished, "I am thirsty"; sour wine on hyssop; "It is finished!"; He bowed His head and gave up His spirit.
- vv31–37 — **pierced:** the legs of the two broken, His not, for He was already dead; the spear, blood and water; the eyewitness's testimony "so that you also may believe"; two Scriptures fulfilled (Exod 12:46 / Ps 34:20; Zech 12:10).
- vv38–42 — **buried:** Joseph of Arimathea, a secret disciple, asks for the body; Nicodemus brings about a hundred pounds of myrrh and aloes; linen wrappings and spices; a new tomb in a garden, nearby, because of the day of preparation.

Repeated words, with counts:

- "Jesus" ×19 — vv1, 5, 9 (×2), 11, 13, 17, 18, 20, 23, 25, 26, 28, 30, 33, 38 (×2), 40, 42.
- "Pilate" ×15 — vv1, 4, 5, 6, 8, 10, 12, 13, 15, 19, 21, 22, 31, 38 (×2).
- "crucify / crucified" ×12 — vv6 (×3), 10, 15 (×2), 16, 18, 20, 23, 32, 41.
- "Jews" ×11 — vv3, 7, 12, 14, 20, 21 (×3), 31, 38, 40 (plus "JEWS" in the title, v19).
- "King / king" ×7 — vv3, 12, 14, 15 (×2), 21 (×2) (plus "KING" in the title, v19).
- "write / wrote / written" ×6 — vv19 (×2), 20, 21, 22 (×2).
- "mother" ×5 — vv25 (×2), 26 (×2), 27.
- "Scripture" ×4 — vv24, 28, 36, 37; "to fulfill" ×3 — vv24, 28, 36; "accomplished / finished" (*tetelestai*) ×2 — vv28, 30.
- "Behold" ×4 — vv4, 5, 14, 27 (plus "behold" v26).
- "cross" ×4 — vv17, 19, 25, 31.
- "authority" ×3 — vv10 (×2), 11; "Caesar" ×3 — vv12 (×2), 15.
- "preparation" ×3 — vv14, 31, 42; "Sabbath" ×2 — v31.
- "legs" ×3 — vv31, 32, 33; "Hebrew" ×3 — vv13, 17, 20; "sour wine" ×3 — vv29 (×2), 30.
- "body" ×3 — vv38 (×2), 40; "garden" ×2 — v41; "tomb" ×2 — vv41, 42.
- "guilt" ×2 — vv4, 6; "testified / testimony" ×2 — v35.

Contrasts: a purple robe and a crown of thorns ⟷ the real King (vv2–5). Pilate's claimed authority ⟷ authority "from above" (vv10–11). "Behold, your King!" ⟷ "We have no king but Caesar" (vv14–15). The priests' "He said, 'I am King'" ⟷ Pilate's "What I have written I have written" (vv21–22). The soldiers dividing His clothes ⟷ the women standing by His cross (vv23–25). The legs of the two broken ⟷ not a bone of His (vv32–36). Disciples hidden "for fear of the Jews" ⟷ Joseph and Nicodemus coming into the open (vv38–39). A place of execution ⟷ a garden (v41).

Shape of the chapter: two courtroom scenes (1–7, 8–16), three scenes at the cross (17–27), one word (28–30), one wound (31–37), one burial (38–42). It begins with a whip and ends with spices; it begins in a palace and ends in a garden; and in the middle a single word, *tetelestai*, turns the whole story.

Chapter theme (my words): The world put Jesus on trial and condemned the only innocent Man who ever lived, yet every move it made was under authority from above and fulfilled the Scripture. On the cross the King finished the work of redemption and gave up His own spirit; the soldier's spear proved He was dead, and two secret disciples laid Him in a new tomb.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · JOHN 19:11

"Jesus answered, "You would have no authority over Me, ⚠ unless it had been given you from above; for this reason he who delivered Me to you ⚠ has the greater sin.""

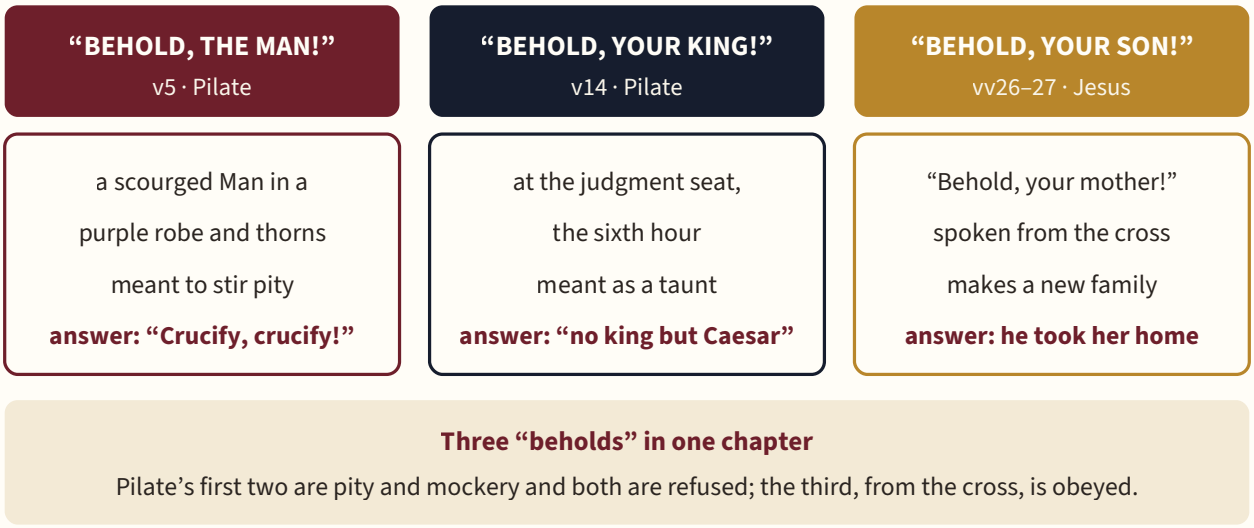
FIGURE · SCRIPTURE FULFILLED AT THE CROSS

JOHN 19	WHAT HAPPENED AT THE CROSS	THE SCRIPTURE IT FULFILLED
v24	They divided My outer garments … cast lots	**Psalm 22:18** the soldiers did these things
v28	"I am thirsty" — sour wine on hyssop	**Psalm 69:21** "for my thirst … vinegar"
v36	Not a bone of Him shall be broken	**Exodus 12:46; Psalm 34:20** the Passover lamb
v37	They shall look on Him whom they pierced	**Zechariah 12:10** fulfilled now — and at His coming
vv38–42	Laid in a rich man's new tomb	**Isaiah 53:9** an echo John does not name

Soldiers, priests and Pilate act freely — and every act lands exactly where the Scripture said it would.

Read across each row: John names four Scriptures fulfilled in a few hours, and the burial echoes a fifth.

FIGURE · THREE "BEHOLDS"



Compare the three cards: two invitations to look at Jesus are refused by the crowd, and one word from Jesus Himself creates a household.

Who is really on trial? Pilate sits on the judgment seat, but John shows a frightened man. Three times he says "I find no guilt in Him" (18:38; 19:4, 6), and still he scourges Him and hands Him over. Guzik: "It appeared that Jesus was on trial before Pilate, but in an even greater sense Pilate was on trial before Jesus." The fear that finally decides it is not fear of God but fear of Caesar (v12) — Morris, quoted by Guzik: "Humanly speaking, the mention of Caesar sealed Jesus' fate."

"Behold, the Man!" (v5). Pilate meant pity, maybe contempt — Tasker's paraphrase, quoted by Guzik: "Here he is – the poor fellow." John lets the words mean more. Sproul, in his commentary *John*: the crowd should have said, "Yes, here is man as God intended him to be, as God designed him to be, man with no fault in Him." The true Man stands in a mock robe, and the crowd answers, "Crucify!"

The real charge (v7). Not sedition but blasphemy: "He made Himself out to be the Son of God." The leaders had understood His claim all along (5:18; 10:33). Guzik and Henry both note that this charge made Pilate *more* afraid (v8) — a pagan who suspected he was dealing with something more than a man.

Authority from above and the greater sin (v11). Pilate's power is real but lent. Sproul (from the opening of a broadcast of this sermon) says it was through the providence of God that Pilate was ordained to play his part in this drama, and that Jesus knew it. Guzik: "In reality, God held the power." And sin has degrees: the one who delivered Jesus — Caiaphas, with Judas behind him — has the greater sin; Pilate has less, but not none.

The sixth hour (v14) and Mark's third hour (Mark 15:25). Guzik lays out three explanations — different ways of reckoning the hours, approximate time markers, or an early copying slip — and does not force one. What John wants us to notice is the day: the Preparation for the Passover, when the lambs were being made ready.

"We have no king but Caesar" (v15). The chief priests, of all people, disown the King of Israel. Maclaren, quoted by Guzik: "Driven by hate, they deliberately disown their Messianic hope, and repudiate their national glory." Henry records it without softening. Spurgeon's "Ecce Rex" answers from the other side: the thorn-crowned Man really is the King — "No thorn no throne."

The title (vv19–22). Pilate's placard meant to mock the Jews; God made it a proclamation in the world's three languages. Spurgeon: "Divine Providence always has its way!" Henry: it foretold "that Jesus Christ should be a Saviour to all nations, and not to the Jews only."

Mary and John (vv25–27). Jesus, dying, provides for His mother — honoring the fifth commandment to the end — and joins her to the beloved disciple. "Woman" is not cold (Clarke via Guzik: "It conveys no idea of disrespect"). Henry: "Those that truly love Christ, and are beloved of him, will be glad of an opportunity to do any service to him or his." The Roman church has built a great deal on this verse about Mary; I read it as a son caring for his mother and creating the first family of the cross, which is what the text says.

"It is finished" (v30). One word, *tetelestai*, perfect tense — the work completed and standing complete. It is not a gasp of defeat: "It is the cry of One who has completed a tremendous labor" (Spurgeon, via Guzik); "Jesus died with the cry of the Victor on His lips" (Morris). Sproul: "His mission had been fulfilled." Spurgeon: "Why improve on what is finished? Why add to that which is complete?" Tenney's "Paid in full" (via Guzik) is a fair picture of the result.

He gave up His spirit. The Passion is full of hands passing Jesus along — Judas, the priests, Pilate all "hand Him over" (*paradidōmi*). In verse 30 He hands over His own spirit. He had said so: "No one has taken it away from Me, but I lay it down on My own initiative" (10:18). Henry: "composing himself, as it were, to fall asleep."

The blood and water (v34). All four teachers take it first as proof of real death, witnessed by John (v35). Beyond that they read it as a sign: Henry, "blood for remission, water for regeneration"; Spurgeon, blood for sin's guilt and water for its power. Those are applications, not something John explains; I hold them loosely and hold the fact firmly — He really died.

"They shall look on Him whom they pierced" (v37). John quotes Zechariah 12:10, and he will quote it again in Revelation 1:7 of the Second Coming. Guzik (with Trench) keeps it open: the piercing is done, the mourning look is still ahead. Henry sees a first fulfillment in those of His killers who repented. My own reading is futurist: Zechariah 12 describes a day when God pours out the Spirit of grace on the house of David and Israel as a nation looks on the One they pierced and mourns — a promise to national Israel God has not withdrawn.

Word study (Greek):

- **scourged — *mastigoō* (G3146):** to whip with the Roman lash.
- **Behold — *idou* (G3708) / the Man — *anthrōpos* (G444):** "Look — the human being!" (*Ecce homo*).
- **authority — *exousia* (G1849):** Pilate's boast (v10) and Jesus' answer (v11).
- **from above — *anōthen* (G509):** the word of 3:3 and 3:31; Pilate's power is lent.
- **greater — *meizōn* (G3173) / sin — *hamartia* (G266):** degrees of guilt.
- **friend — *philos* (G5384):** "a friend of Caesar," a political title Pilate could not afford to lose.
- **Pavement — *lithostrōtos* (G3038) / Gabbatha (G1042):** the stone platform of the judgment seat; both only here.
- **preparation — *paraskeuē* (G3904):** the day of preparing the Passover (vv14, 31, 42).
- **Golgotha (G1115) / Skull — *kranion* (G2898).**
- **inscription — *titlos* (G5102):** the placard; only vv19–20.
- **tunic — *chitōn* (G5509) / seamless — *araphos* (G729):** woven in one piece; *araphos* only here.
- **cast lots — *lanchanō* (G2975).**
- **I am thirsty — *dipsaō* (G1372).**

- **finished / accomplished — *teleō* (G5055):** *tetelestai*, perfect tense, vv28 and 30.
- **bowed — *klinō* (G2827); gave up — *paradidōmi* (G3860); spirit — *pneuma* (G4151).**
- **pierced — *nyssō* (G3572):** the spear-jab (v34); **pierced — *ekkenteō* (G1574):** pierced through (v37; Rev 1:7).
- **bone — *osteon* (G3747) / broken — *syntribō* (G4937).**
- **testimony — *martyria* (G3141); true — *alēthinos* (G228).**
- **secret — *kryptō* (G2928):** Joseph "hidden" for fear.
- **garden — *kēpos* (G2779); new — *kainos* (G2537); tomb — *mnēmeion* (G3419).**

Key insights to carry (from the Deep Dive):

1. **Pilate is the one on trial** — the judge is afraid; the Prisoner is not (Guzik).
2. **All authority is borrowed** — "from above" (v11).
3. **Sin has degrees, and every degree is still sin** (v11).
4. **The people chose Caesar** (v15) — every man makes the same choice in smaller words.
5. **The thorns built the throne** — "No thorn no throne" (Spurgeon).
6. **The title preached the gospel in three languages** (Henry: "a Saviour to all nations").
7. **Even from the cross, Jesus keeps the fifth commandment** (vv26–27).
8. **"Finished" is a perfect tense** — done, and it stays done (vv28, 30).
9. **He handed over His own spirit** — no one took His life (v30; 10:18).
10. **The cross made secret disciples public** (vv38–39).

Cross-references: Gen 3:18; 22:6–8; Exod 12:46; Num 9:12; Deut 21:22–23; Ps 22:1, 15, 18; 34:20; 69:21; Isa 50:6; 52:14; 53:5, 7, 9, 12; Zech 12:10–14; Matt 27:11–61; Mark 15:1–47; 15:25; Luke 23:1–56; John 1:29; 3:14; 5:18; 10:17–18; 12:32–33; 17:4; 18:28–40; Rom 13:1; 1 Cor 5:7; 15:3–4; Gal 3:13; Heb 10:12–14; 13:12–13; 1 Pet 2:24; 1 John 5:6–8; Rev 1:7.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · JOHN 19:38

"After these things Joseph of Arimathea, being a disciple of Jesus, but ⚠a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body."

Promise to trust — "It is finished." I have sat with men who believe they still owe God — another year clean, another program finished, another apology made — before He will take them back. I have lived that way myself. *Tetelestai* is a perfect tense: done, and it stays done. Christ did not make a down payment on my debt; He paid it. My obedience now is the answer of a forgiven man, not the price of forgiveness. When I feel the old pull to add something to the cross, I will say it out loud: it is finished.

Sin to confess — the fear of man. Pilate knew the truth and handed Jesus over anyway because "If you release this Man, you are no friend of Caesar." I confess the times I have done the wrong thing to keep my standing — with the guys, with a boss, with my family, with my own image. The fear of man sealed the worst verdict in history. I want the fear of God to be bigger in me than the fear of Caesar.

Truth to live under — authority from above. Many of the men I serve live under someone's authority every day — an officer, a judge, a parole board, a sponsor, a boss. Jesus stood before the most powerful man in Judea and was not intimidated, because He knew where that power came from. That doesn't make me disrespectful; it makes me unafraid. No one has authority over my life except what God gives — and He is my Father.

Example to follow — the Son who cared for His mother. In the worst hour of His life, Jesus made sure His mother would be taken care of and put her in the hands of a man who loved Him. If He could think of her from the cross, I can make the phone call, pay the bill, make the visit I have been putting off. And like John, I can take someone "into my own household" — a brother who has nowhere to go this holiday.

Command to obey — come out of hiding. Joseph and Nicodemus were secret disciples until the cross made them brave. Spurgeon: "Be a disciple by all means, but not secretly." This week I will say plainly, to at least one person who doesn't know, that I belong to Jesus.

Questions for the table (from the Deep Dive):

1. Pilate knew Jesus was innocent and still handed Him over to protect himself. Where am I tempted to do the wrong thing to keep my standing with someone? (19:12–16; Prov 29:25) *"If you release this Man, you are no friend of Caesar" — the fear of man sealed the verdict.*
2. Whose authority am I under right now — a judge, an officer, a boss, a parole board — and what changes if that authority is "given … from above"? (19:10–11; Rom 13:1) *Borrowed power answers to God; Jesus was not intimidated by it.*
3. "We have no king but Caesar." What "Caesar" have I been tempted to put on the throne instead of Christ? (19:14–15) *The leaders disowned their King to keep their place.*

4. From the cross Jesus made John and Mary into family. Who has God given me to look after — or to be looked after by? (19:25–27) *"Behold, your son! … Behold, your mother!" — the first household of the cross.*
5. If "It is finished" is true, what am I still trying to add to Christ's work to feel right with God? (19:30; Heb 10:14) *A perfect tense: done, and it stays done. Nothing to add.*
6. Joseph and Nicodemus had followed Jesus in secret. Is there a place where I am still a secret disciple — and what would coming into the open look like this week? (19:38–40; 12:42) *The cross that scattered the Twelve drew the hidden two into the light.*

Worship. Behold the Man — the only one who ever was what God made man to be. Behold your King — crowned with thorns, enthroned on a cross, His title written in every language. Behold the Lamb — not a bone broken, His side pierced, His blood shed, His work finished. One day every eye will see Him, even those who pierced Him. I want to look on Him now, and believe.

Prayer. Lord Jesus, King of the Jews and King of my life — thank You that You were scourged for me, mocked for me, lifted up for me, and that You cried "It is finished" over all my sin. Forgive me for the times I have chosen Caesar over You and the fear of man over the fear of God. Take me out of hiding. Give me the heart of a son who cares for his own, and the courage of Joseph and Nicodemus. Let me rest today in Your finished work, and keep me and the men I serve looking on You until the day we see You face to face. Amen.

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